Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——Luke xii. 57.

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POETRY.

Those who have read, and not without emotion, "The Cotter's Saturday Night" of Burns, will be scarcely less moved with the just and deep toned moral feeling, which fills the following lines. They are the production of a lady, and have found their way across the Atlantic, in Ackerman's "Forget me not," for 1828.

FAMILY WORSHIP IN A COTTAGE.

Listen! I heard a voice, a solemn voice,
But sweet and fervent too, like that of prayer;
Such as would make angelic breasts rejoice,
And call to hearken from their starry sphere;
From yonder cot it comes—I'll draw me near,—
Its light shines like a star upon the night,
And to my wandering footsteps far more dear;
A better guide, perchance, a holier light,
Leading more near to heaven than that above my sight.

Oh, 'tis a lovely scene! The gray-hair'd sire,
With lifted hands, imploring, on each child,
All that the lip can breathe, the soul desire,
To guide their footsteps thro' the world's deep wild;
See, how the glittering tears his warm cheek gild!
How rushes through the wane of years the glow!
How beams his look, with all the father fill'd!
The ardency intense lights eye, lip, brow,
Which all his bosom's thoughts, hopes, fears and wishes show.

There kneels the mother by her partner's side;
Silent her tongue, but oh, how full her eyes!
Look at those sacred tears, whose gentle tide
The loudest of the lip supplies,
Oh! what can equal her beseeching sigh?
If 'tis not heard in heaven, then never came
Thither the sound of supplications high:
Vainly have nations pil'd the altar's flame,
Th' intensest of them all ne'er reached a mother's claim.

Beside her, rising into manhood's form,
Her son, her secret pride and glory, bows;
Bright is his cheek, with labor's color warm,
The honorable tint his forehead shows;
His eye's dark glance is veil'd, as it would close
Awhile to all on earth his heart deems fair,—
His lips, soft moving, till responsive vows
Are rising, to his hoary father's prayer,
Pleading with the high Heavens—"Oh, guide from every snare."

And yonder there's a group in happiest being,
The fairy tenants of the cottage dome,
Kneeling before the eye of Him, all-seeing,
Who watches if their thoughts or glances roam;
The doll, untouch'd is laid beside the drum:
That treasur'd instrument of loudest sound
Stands close beside its master, but as dumb
As if forgotten, on the darksome ground,
While like night's dew-clos'd flowers they bend and cluster round.

Look at the little hand upon each brow,
Covering the face, before the unseen God!
Listen! ye might have heard the lisped vow
Like cherub-echoes seeking his abode;
Relieve it not, despise it not, ye proud!
Nor say it is the jargon learn'd by rote,
Useless and meaningless—those words allow'd
Upon the youthful memory to float,
Shall be the waking chord of many a heavenly note!

Oh lovely scene! most lovely! would that thou
Didst not bedeck the cottage bower alone,
But beneath every roof in beauty glow,
From the low hamlet to the lofty throne,
Then, England, were the smiles of heaven thine own,
The bright paternal smiles of Deity;
Then, my lov'd country, would thy soil be known,
The hallow'd, and the blest, the truly free,
And every evening's hour, a nation's worship see!

DOCTRINAL.

THE EXCLUSIVE SYSTEM.

The sermon of Rev. Mr. Walker, at the Installation of Rev. Mr. Robinson, of Groton, is just published.—The general purpose of the discourse will be learnt by the following extract from the Introductory part.

"A considerable number of Christians, in this section of the country, have been entering, for some years back, into what is called the Exclusive System. This system consists in a combination to deny Christian fellowship, the Christian name, and all Christian privileges, to such as differ from them beyond a certain mark; which mark they assume the right to fix for themselves, and alter at pleasure. It would be wrong to charge this system on any one denomination, as such; for Christians of several denominations, agreeing together in what are termed fundamentals, have come into it; and besides, it is believed that there is no denomination, in which there are not numbers, especially among the laity, who reprobate the whole measure as much, and as sincerely as we do. However this may be, the distinction between the Exclusive Party constituted as I have said, and the Liberal Party, threatens to swallow up all other distinctions, and divide the Church on a new principle. From the entire confidence we feel in the good sense and general intelligence of the people of this country, and in the jealousy with which they are accustomed to watch against every thing that looks, even towards an abridgement of their liberties, we have no fears as to the final issue of this attempt. At the same time, as we can no longer shut our eyes on the fact, that an extensive and powerful combination is forming in the bosom of this community, to carry every thing, in church and state, by the Exclusive System, some exertion should be made to enlighten public opinion in regard to the origin of this measure, the fallacy of the reasonings by which its friends think to recommend it, and its real tendencies.

"We may observe then, in the first place, that there is no obscurity over the origin and history of this and similar usurpations. Men have always been willing that every one should think as he pleases, so long as he will please to think as they do; and this, especially when the clergy have been called in to decide the question, has commonly been the extent of their notions of religious liberty. Every sect has preached up just enough of liberality to answer its own purposes; that is to say, just enough to secure an indulgence to its own deviations from the traditionary faith. But further than this, almost every one has agreed, that liberality must be a very dangerous thing. All have allowed a certain latitude of thinking, within which liberty may be enjoyed; but if any one should go beyond this, though, in the exercise of the same liberty, he is to be regarded and treated as an apostate from the religion. Acting on this principle, the Catholics began the Exclusive System; that is to say, they allowed a certain latitude of thinkiug to the members of their communion, but fixed a mark, beyond which if any one went, he was to be regarded and treated as an apostate from Christianity. The Protestants, as one man, complained of this as a most unrighteous measure, while they were suffering under it; but no sooner had they become established as an independent church, than they adopted the same themselves. They also, like the Catholics, allowed a certain latitude of thinking to the members of their communion, but fixed a mark, beyond which if any one went, though in the exercise of that very liberty, on which Protestantism itself was founded, he was to be regarded and treated as an apostate from Christianity. The consequence was, that each Protestant sect, as it fell away from the main body, received precisely the same treatment from those who called themselves orthodox among the Protestants, that is, the Protestant majority, which the first Protestants had received from those who called themselves orthodox among the Catholics; that is, the Catholic majority.

"In process of time, however, the Protestant body became broken up into sects to such a degree, that no one sect retained sufficient power to overawe the rest. Some sects, meanwhile, had arisen, who from the freedom of their opinions, or the honesty with which they avowed them, made themselve pecuniary obnoxious, not to one sect only, but to several sects; upon which these several sects, finding themselves unable to accomplish their object singlehanded, were disposed to forget their former differences, and unite their strength, in the hope, that, by such a combination, they might the better succeed in hunting down the common enemy. Many remember when the great body of the Orthodox clergy in New-England attempted to cry down the Baptists, and after them the Methodists; and after that the schism arose among themselves between what were called the old-fashioned Calvinists, and the Hopkinsians; but all these differences are studiously kept out of sight, and in a great measure forgotten, now that a common object of dread has appeared in the progress of Liberal Christianity. It may be worth remarking, however, in this connexion, as a curious lesson from history, and one which must do not a little to lessen the effect of their denunciations, that these sects, in their present unnatural combination, can hardly say any thing so bad of Liberal Christians, as they used to say of one another."

UNITARIANISM IN IRELAND.

The following extract is the conclusion of Rev. Mr. Montgomery's Speech before the Synod of Ulster.

"I see, on the other side of the house, a gentleman who has long been a leading member of this body, and who has lately distinguished himself both from the pulpit and the press. I refer to my friend Mr. Stewart, whose sermon in defence of Orthodoxy I hold in my hand. In the preface to this discourse he tells the world, what I knew long ago, that he was first a Calvinist in his boyhood, that he was afterwards very sceptical on the doctrine of the Trinity, and that it was only in the year 1825 he turned his attention to the Bible to see if it contained what he *now* calls the fundamental doctrine of the Scriptures, which, unless a man believe, he is on the very verge of Atheism. Now, had the proposed declaration been brought forward in 1824, Mr. Stewart, as an honest man, could not have signed it. He might then have been cut off as a "rotten branch," and that very act of severity would, in all likelihood, have confirmed him in error. But see the happy consequence of kindness and moderation! He who might have continued an Arian, a Heretic, a Semi-Atheist, peculiarly dangerous on account of his talents, is now the zealous champion of orthodoxy, and one of the powerful enemies of Catholic error! What *has* been, *may* be. In two years, if you do not "lop us off," Mr. Porter, or myself, may be edifying the world with dissertations against our present opinions!

'But consider further, if you pass this declaration, you must extend it to probationers as well as ministers. Now, you tell the people that they have a right to choose their own pastors: but if they should not like a Calvinist, where are they to procure a teacher? I presume they must either submit to your dictation, or remain without a minister, which would be rather a singular way of consulting their rights and privileges.

"Mr. Cooke and others have been pleased to denominate those who differ from them, as "wolves in sheep's clothing." This implies that we assumed a false character. So far as I am concerned, I treat the insinuation with contempt. But I do admit, there are in this body "wolves in sheep's clothing:" men who have lived with us in Christian communion, who have pretended to entertain for us Christian friendship; but who now, when they are confident in numbers, turn upon us and would devour us. These are the *real* wolves.

"But we have also been compared to soldiers entering a garrison for its defence, and afterwards turning our arms against our companions. Surely Mr. Cooke intended this as a hit for himself and his partizans. I came into the garrison with the same colors which I now wear; I have always kept them flying, and whether I remain in it or be driven from it, I shall keep them aloft, so long as I have an arm to bear them. There are, however, traitors amongst us: men who came into the fortress on the avowed condition of mutual toleration and forbearance, and who engaged with us to defend it against the common enemy. But now, that they think *themselves* able to maintain the bulwarks, they treacherously turn their arms against their comrades, and would drive them out defenceless upon the world. These are the *real* traitors.

"Mr. Cooke's similes are only to be equalled by his charity. He has given us a new version of Christian unity. He has talked a great deal about unity of the Spirit, meaning unity of the Spirit's testimony. These are idle words which sound in the ear without conveying any idea to the mind. Every ignorant enthusiast, down to the lowest dregs of fanaticism, talks most presumptuously of the "testimony of the Spirit," and appeals to his own feelings as a proof that he is right. But when Mr. Cooke says that he is only to love those of his own creed, and to view those who differ from him as he would regard robbers, I tell him, that he is listening to the testimony of his own passions, not to the spirit of truth. There were persons of old, who loved only their own tribe and nation, "who trusted in themselves that they were righteous, and despised others;" but our Saviour showed that the poor Samaritan understood the nature of brotherly love infinitely better than the priest and the Levite. It may be said, this was only an act of charity to the body; but surely, if we are bound to love that "which perisheth," we are much more constrained to love "that which endureth forever." It is one of the greatest evils of our unsanctified contentions, that they tend to restrict the charity of the gospel, which enjoins us to "love *all* men, and to do good unto *all* men," even that charity which the apostle declares to be superior even to faith and hope.

'I have not entered into any defence of my peculiar tenets, though I believe them to be capable of a rational and scriptural vindication, because I know that such a course would only widen a breach which is already too large. But I can assure you, that, whatever my opinions are, I hold them in great humility, under the most profound sense of my weakness and liability to go astray. In coming to the conclusions at which I have arrived, I can truly say, that I have sought light and direction where alone they are to be obtained. I have never read the Scriptures, with a view to ascertain their meaning, without first imploring the gracious assistance of the Divine Spirit to free me from prejudice, presumption and error, and to lead me to a right understanding of the truth. Neither have I ever sat down to write a sermon or any religious discourse, without praying to God that I might be enabled faithfully and truly to interpret his holy will, and to instruct his people. And I can further say, in perfect sincerity, that I never enter a pulpit without a profound sense of my responsibility; nor do I ever venture to address any people, until I have secretly and fervently intreated the protection and guidance of Heaven. I may not have asked with becoming humility and devotion and faith; but I trust I have asked in sincerity. And if I be yet in error, I believe God will enlighten my mind: if I be right, I trust he will grant me fortitude to maintain my integrity, in despite of unmerited obloquy, and "to speak boldly the whole counsel of his will." For myself, and those who think with me, I feel, that I am entitled to claim at least the humble merit of being *sincere*. The world may consider us *fools* for not conforming to its maxims and pursuing its gains, but it would require the malignity of a demon to call us *knaves*. I believe, though many of my brethren be in error, that simple error is not a condemning sin; and I sincerely hope, that the great Shepherd may collect his sheep from many folds. If I thought that all who differ from me were to go down to destruction, I could not enjoy one hour's happiness.

'I conclude by entreating you not to enter upon a measure at variance with the true principles of your church, and which must eventually end in division and weakness. For myself, I have, as you all know, nothing either to hope or to fear. But, "for my friends and brethren's sake, I would say, Peace be within your Zion." Arianism has been persecuted, frequently unto blood, for fifteen centuries, which must prove that it cannot be subdued by mere human power. This, however, is certain, "if it be of men, it will come to nought; but if it be of God, ye cannnot prevail against it."'

MISCELLANY.

Boston Sunday School Society.

The following is the substance of the Report of the Superintendent of the Hancock Sunday School. read at the late public meeting of the Society.

This school, the name of which was suggested by that of the School House at which it is held, was first commenced in the month of June, 1823. It originated with a few young persons who made choice of this, as the most practicable and natural method of manifesting a sense of their duty to engage in some active usefulness.

For a long time this school stood almost alone, consequently, without the advantages which may be derived from an intercourse and a sympathy with those engaged in the same cause, and, at times, formidable difficulties presented themselves, which led its friends to fear the necessity of its discontinuance. These, however, were surmounted, and the school has continued without cessation to the present day, and is now happily exempt from any considerable obstacle to its success, and has acquired a stability, which, from the advantage of experience, and the character of its Teachers, in whom dependance may be placed for constancy in the performance of their duties, it is hoped will be continued. This school is not confined to a Parish, as is the case with some; it has however been looked upon by two or three societies within its immediate vicinity with peculiar interest, and from whom aid in various ways has been received, but children from all parts of the city have attended, and indeed from families who attend meetings of various denominations; this however is less the case since schools increased in number.

Although efforts have never been made to obtain children of less than six years of age, those much younger than this have not been denied admittance.

Not far from the school were to be found a considerable number of the most destitute and neglected class, and exertions were somewhat extended for procuring such.—From this circumstance it became necessary that means should be provided for supplying those who were most needy, with clothes; and by which alone many of them were enabled to attend the school. Accordingly, the ladies attached to the school formed themselves into a society, which is known by the name of the Sunday School Benevolent Society, who hold stated meetings for preparing the clothes required; and, when the Howard School was formed, whose prosperity, and that of the Hancock School has been happily, and in some respects necessarily united, the ladies of that school joined themselves with it in the promotion of its objects and participation of its duties. The expenses of this society, as well as those of the school, have been defrayed by the societies before alluded to, and by its private friends.

The whole number of children who have attended this school during the four and a half years of its existence, is 643. The number who are now attached to the school is 150. During the quarter ending 28th Oct. their average attendance was 122; the greatest number who attended at any one time, was 145; the least number 100. This variation in attendance is owing, in a great measure, to the changes in the state of the weather, which is noted in the record book. It can but in a small degree be owing to caprice, or a want of interest in the school, on the part of parents or children, if we judge from the fact that, in pleasant weather, the attendance is very equal.

The number of Teachers now engaged in the School, is 26—17 ladies and 9 gentlemen, 7 of whom have been Teachers from its formation, and three of them, to whom are assigned classes of the smallest children, were once themselves pupils in the school. The following is the general plan upon which the school is conducted:

The school hour in the morning is 8 o'clock, when a chapter from the Bible is read by the Superintendent, which is selected with a view to the instruction of the children, and usually accompanied by explanations. Prayer is the next exercise, during which, the children are required to stand quite around in their places, by which a less number of objects are presented to their notice; with this, and one or two other rules judiciously enforced, good order, so important at such a time, is in a good measure maintained, after which, the teachers take charge of the classes (composed of 6 or 8 children each,) to which they are respectively appointed. It is left with the discretion of the teacher to adopt his own method of instruction; consequently the modes vary in some respects.

[Here follows a brief account of the general proceedings of the school.]

The morning school is closed with singing, in which almost all the children readily and harmoniously join; the hymns used in this exercise, which were selected with care for this purpose, are committed to memory by the children.

When the school is dismissed, at the ringing of the second bell, about forty children, two thirds of whom are girls, assemble in the aisle, whose parents, if they have any, have no regular place of worship. These are conducted by the Teachers in turn to the Rev. Mr. Ware's church, where a number of pews are appropriated for their accommodation.

The principal catechism used is the Parents' Assistant and Sunday School Book; the others are the Geneva Catechism, Cummings's Questions, Coleman's Scripture Questions, with two or three others, and instruction in all the classes but one has been aided by the use of one or another of these.

The school hour in the afternoon is one o'clock, when a chapter is read as in the morning. The reading of narratives or stories has always been a favorite means of instruction in this school. The Well Spent Hour, which has been read to the school as the numbers have been published, succeeds in securing the attention of the children, and, from their character, it may be trusted exerts the happiest influence upon their minds. Instead of the school commencing with devotional exercises as in the morning, these are performed immediately before the singing which closes the afternoon school; the children who attend meeting together, under the care of the teachers, then assemble as in the morning.

A Juvenile Library, to which valuable additions have lately been made, is attached to the school, and now consists of one hundred and sixty-nine Books, which are given out every Sunday afternoon. Two from each of the classes of girls receive them on one Sunday, and the same number from those of the boys on the following Sunday. The children value very highly the privileges of the Library, and anticipate with feelings of joy a return of the time for a distribution of the books.

Printed rules which provide for the good order of the school, so far as the children are concerned are in possession of each child; these, they are required to take to school to repeat from memory on the first Sunday of every month.

The teachers of this school regard their meetings of vital importance to its best interest; these are held once a fortnight. It is here, a knowledge of the business of the school is acquired, and plans for advancing its usefulness adopted and matured. As religious meetings they are highly to be valued, and the best preparation for duty is effected by the Teacher; but experience has shewn them that, in order to make them productive of these effects, faithfulness and constancy are necessary.

In regard to the improvement in the characters of the children which it may be expected has resulted from the labor bestowed upon them, there is much uncertainty. There is little which the Teacher may confidently mark as the result of an acquaintance with religious truth; they have, however, the satisfaction of perceiving much which they regard valuable as evidence of a state of preparation for its influence.

The teachers of the Hancock Sunday School have adopted a sentiment, which indeed they have required for their encouragement. It is,—When they can confidently look up to God for his blessing, with the feeling that they have faithfully discharged their duty, they can be assured, though they see it not, their labor has not been in vain.

Contentment.

[Continued, from Jeremy Taylor.]

Enjoy the present, whatsoever it be, and be not solicitous for the future; for if you take your foot from the present standing, and thrust it forward toward to-morrow's event, you are in a restless condition; it is like refusing to quench your present thirst, by fearing you shall want drink the next day. If it be well to day, it is madness to make the present miserable, by fearing it may be ill to-morrow; when your belly is full of to-day's dinner, to fear you shall want the next day's supper; for it may be you shall not; and then to what purpose was this day's affliction? But if to-morrow you shall want, your sorrow will come time enough, though you do not hasten it; let your trouble tarry till its own day comes. But if it chance to be ill to-day, do not increase it by the care of to morrow.

Enjoy the blessings of this day, if God sends them, and the evils of it bear patiently and sweetly; for this day is only ours, we are dead to yesterday, and we are not born to the morrow. He, therefore, that enjoys the present, if it be good, enjoys as much as is possible; and if only that day's trouble leans upon him, it is singular and finite; Sufficient to the day," said Christ, "is the evil thereof." Sufficient, but not intolerable. But if we look abroad, and bring into one day's thoughts the evils of many, certain and uncertain, what will be and what will never be, our load will be as intolerable as it is unreasonable. To reprove this instrument of discontent, the ancients feigned, that in hell stood a man twisting a rope of hay, and still

he twisted on, suffering an ass to eat up all that was finished; so miserable is he who thrusts his passions forwards towards future events, and suffers all that he may enjoy, to be lost and devoured by folly and inconsideration, thinking nothing fit to be enjoyed but that which is not, or cannot be had. Just so many young persons are loth to die, and therefore desire to live to old age, and when they are come hither, are troubled that they are come to that state of life, to which, before they were come, they were hugely afraid they should never come.

Let us prepare our minds against changes, always expecting them, that we be not surprised when they come; for nothing is so great an enemy to tranquillity and a contented spirit as the amazement and confusions of unreadiness and inconsideration; and when our fortunes are violently changed, our spirits are unchanged, if they always stood in the suburbs and expectation of sorrows. "O Death, how bitter art thou to a man that is at rest in his possessions!" And to the rich man who had promised to himself ease and fulness for many years, it was a sad arrest, that his soul was surprised the first night; but the Apostles who every day knocked at the gate of death, and looked upon it continually, went to martyrdom in peace and evenness.

CHRISTIAN REGISTER.

BOSTON, JANUARY 19, 1828.

Orthodox Artifice. Among the various expedients for preserving an adherence to the orthodox ranks, we do not recollect any thing of late more curious and indefensible, or which more fully indicates the weakness and declining condition of their cause, than the artifice alluded to in the following extract from a communication lately published in the Christian Freeman.

"A few weeks ago" says the correspondent of the *Freeman* "I attended an Orthodox meeting on the Sabbath in one of the important towns in Berkshire. During the service I heard nothing in which I could not unite. But at the close of the service, the clergyman used a form of ascription which was as surprising to me as it was novel: namely this—"Now to the three that bear record in heaven, which three are one," &c. On inquiring I found that he frequently used, the same form; and that when one of his people asked him if he did not know that the text in i. John, 5, 7—which he thus used was spurious, he replied, 'that he knew there was great doubt about it, but he was not sure himself that it was spurious, and at any rate he found it a very convenient formulary,' or to that effect. I also learned afterward that some other clergymen in that county used the same passage in the same way. This seems to me altogether a curious fact, as to the state of religion in this part of the country, and one which ought not to be passed over. It shows how difficult it is for the clergy to find plausible supports for their great doctrine of the Trinity; and that even to express it in Scripture language, they are obliged to have recourse to a passage, which, to say the very least, is of doubtful authority."

It is a subject of astonishment and regret, that our Christian Teachers, who are exemplary in the discharge of *moral* duties, and above dishonesty in the common concerns of life, should, by the indulgence of party prejudice, so blind themselves to the character of their own actions, as to be guilty of the most barefaced and palpable dishonesty in the discharge of their *religious* duties.—What but some pitiable defect of mind, or some guilty indifference to the nature and tendency of their actions, can lead men thus to tamper and trifle with the word of God, and impose upon the ignorance or the good nature of those to whom they minister?—There may be some really honest men who are occasionally led astray, in this particular; but we fear that deviations of this kind too often proceed from a sad defect of principle;—from the pernicious and all-corrupting maxim, that the supposed *good end* sanctifies the known *bad means*.

Why will not these men take counsel of *common sense*,—if they will not listen to the warning voice of Christian friendship,—and abandon such unworthy and immoral expedients for retaining their people in spiritual bondage? It is morally impossible to preserve an influence of this kind long. The community, with all its present deficiency of theological knowledge, is rapidly becoming too well informed to be imposed upon by such artifices, or to bow to any authority but that of argument and truth. And when the day of reaction comes, its sway will be resistless and unrelenting. This day has, indeed, already come, in many of our parishes; and though we may hope, perhaps, that a state of things more considerate, and calm, and more conducive to moral progress, will eventually arise out of the present religious anarchy and confusion, yet it is not to be denied or concealed that the religious aspect of many parts of our country, at the present time, is indeed that of anarchy,—most heart-sickening and deplorable. By what men and measures this state of things has been produced, our readers generally need not to be informed. They know too well, for many have felt too bitterly its evils to forget it,—that it has been produced by the unhallowed attempts of the orthodox clergy at spiritual domination, and to that course of measures, well denominated, in Mr. Walker's late sermon, *the Exclusive System*.

Alas that there should be those among us who, with all these evils staring them in the face, should persevere, like madmen, in scattering about them the seeds of religious discord and unchristian enmities! And, worse than all, that they should call this *Christian faithfulness*, and cry out, "See my zeal for the Lord!"

We confidently believe that out of all this evil, which a willing blindness to the truth, and a wicked indulgence of selfish passions, have produced in our community, the Lord will, in his own time, bring forth a rich harvest of better and more Christian fruits,—yet we cannot refrain, and we are not forbidden, to weep over the present moral desolations, the religious privations, the spiritual loss, perhaps we may say ruin, in which many, very many, of our fellow-beings are involved, by its unhallowed operations.

DEDICATION AT AUGUSTA. We have occasionally given notice of the progress of Unitarian views at the south, and have alluded to the Society established at Augusta, Georgia. In the Georgia Courier of the 3d inst. we notice an account of the dedication of the Church recently erected for their accommodation.

The dedication took place on the 27th of December. The Rev. Mr. Briggs, of Lexington, Mass. who is residing in that city during the winter, for the benefit of his health, was able to assist in the services, and read selections from scripture, and offered the Dedicatory Prayer. The Sermon was by Rev. Mr. Gilman, of Charleston, S. C.

"The leading object of the sermon," says the Courier, "was, to show that Unitarianism, or scripture, as interpreted by Unitarian Christians, is the medium course between the doctrinal extravagances, practical excesses and dangerous extremes, with which other systems of religion are chargeable." "It made a deep impression on a highly respectable auditory, and was one of the happiest efforts of its much respected author." We are happy to learn that the discourse will be published.

Among the hymns sung on the occasion, was the following original one, from the pen of a lady of Charleston, S. C. "[illegible] tional effusions are already known to the public."

Father, to Thee these walls arise;
And O wilt *Thou* descend this hour,
Who form'd the temple of the skies,
And human lips to speak thy power.

This hour, and through each coming year,
When brethren meet to learn thy will,
In ev'ry soul an altar rear,
And *here* may worldly thoughts "be still."

Jesus, we ask to learn of thee,
We claim thee for our hope and guide;
We would not have our spirits free
From chains of grace which thou hast tied.

Here be thy purest doctrines taught;
Eternal Truth—eternal life—
The will subdued, the sinful thought,
Crush'd in its bud with earnest strife.

Here may the Holy Spirit's wing
Raise in the sinner's heart a sigh,
And here the tear that mourners bring,
The Spirit's soothing influence dry.

Within these walls may fervent zeal
Dissolve the mist from error's way;
Till God shall ALL his will reveal,
And crown us with eternal day.

In the evening, after the dedication, the pews were offered for sale, or to rent, and a large part of them were immediately taken up.

We alluded last week to a new Congregational Unitarian Society, now forming in Providence, R. I. We understand that its prospects are highly encouraging. The services of Mr. May, on the last sabbath, were well attended, and arrangements are made for the regular supply of the pulpit.

We regret to notice the bad spirit manifested, in relation to this society, by one of the orthodox papers published in Providence. Not that we apprehend any hindrance of the progress of the society, from reproaches and bitterness. This will, probably, help more than hinder the cause; but we lament the detriment to Christianity in general, which almost necessarily results from the inculcation of such low and narrow views of religion, and the manifestation of so unkind a temper, in those who profess to be the friends of Christianity. "If ye love me, keep my commandments." "And this is my commandment, that ye love one another." These are solemn and imperious commands, which orthodox revilers of their brethren may one day find to their sorrow and unspeakable loss, that they have criminally disregarded.

We trust that the gentlemen composing the new society have too much self-respect to be disturbed, or diverted from the steady and "even tenor of their way," by reproaches. Instead of retaliation, they will pity the unfortunate men whose obliquity of mind and defect of education binds them down to the low and unworthy work of revilers,—and will endeavor to reclaim and elevate them, by exemplifying in their own characters the excellent and amiable and comprehensive spirit of Christianity.

Mr. Walker's Sermon. On our first page we have given an extract from the prefatory part of the sermon preached by Rev. Mr. Walker; of Charlestown, at the Installation of Rev. Mr. Robinson, of Groton. By that extract the reader will be able to form some notion of the general purpose of the sermon, though he cannot have a fair conception and feeling of its powerful argument except by reading the whole sermon. We cannot now enter on such a formal and full review or notice of the sermon as its merits deserve, and we therefore must speak of it in *general* terms. When we consider the many able occasional discourses, which have been given to the public of late, by our learned and gifted preachers, it is enough to say of this, that we regard it, in point of clearness and force of argument, as among the first and most useful of these valuable productions. We earnestly and confidently recommend it to all the friends of Christian truth and religious freedom, as admirably adapted to show the unchristian character of that spirit of infallibility and exclusion which is abroad, and to counteract its influence.

Gospel Luminary. The *first* number of the "Gospel Luminary," a paper to be published twice a month at New-York, is just received. It contains four quarto pages of a royal sheet. It is published under the patronage of the "General Christian Conference," and is edited by Elders David Millard, and Simon Clough. In the acknowledged talents, candor, and piety of these gentlemen we have a pledge that the work will not be wanting in ability, or in ardent zeal for truth, or be destitute of that warmth of devotional sentiment, which characterizes the denomination of believers to which they belong. They have our best wishes for their success.

ORIGINAL COMMUNICATIONS.

For the Christian Register.

"UNITARIAN BIBLE."—No. II.

The calumny that "Unitarians have a bible of their own arranging, in which new doctrines are introduced, and original texts expunged," I am aware, does not circulate among the *learned* of any religious sect. But that such a belief has been inculcated among many, whose means of information did not enable them to detect its falsehood, is notorious. It prevails in town and country, and in many instances, has caused alarm and uneasiness to not a few conscientious, well meaning, but abused Christians. It is for this reason that I wish to make some further remarks on this subject.

Let any person of pious views and feelings examine the two following propositions; it appears to me they contain nothing from which he can possibly dissent.

1. The sacred scriptures were a complete repository of Christian doctrines, and the only perfect rule of religious faith.

2. The original copies of these scriptures, that is, the autographs of the several authors, were the *genuine* scriptures; and every departure from them, whether by mistake or design, is, so far, a *new bible*, or rather is *not* bible.

In a former number it was established, if I am not much mistaken, by an appeal to well known facts, not only that Unitarians adhere strictly to the first proposition, but that this adherence has been one of the sources of controversy between them and the orthodox, for many years—the former maintaining that the scriptures are the only admissible test of faith; and the latter, both speculatively and practically, that the scriptures are neither a satisfactory nor sufficient test; and professing Christians are not admitted by them to be really such, without assent to certain confessions, or catechisms, or platforms, of man's invention. Reader, whoever you are—I entreat you to observe, whether, even at this moment, this very point is not one of the principal grounds of alienation between the Calvinists and Unitarians. Ponder on this solemn truth—that if you desire ever so ardently to commemorate the dying love of our Saviour, you will not be admitted to communion in any Calvinistic church in New England without adopting some Calvinistic creed—nay, though you are unassailable in your morals and constant in religious duties; though you take God and men to witness that you cordially embrace the Bible as your rule of faith and conduct, you will be denied the dearest privilege of a Christian.

If the second proposition be true, it is certainly the duty of every sincere and enlightened believer to trace the sacred text back as near to the apostolic age as possible. I have shown, by a second series of facts, that the Unitarians, in this country, have been distinguished by their cheerful and candid admission of whatever learned researches had tended to restore the purity of the text, though, for those researches, they had been principally indebted to the labors of orthodox critics in Europe. Most of our Calvinistic divines have exhibited a repugnance to such a course—and for what reason? It *may* be from want of an acquaintance with the subject; if not so, it *must* be because, in admitting only the pure word of God, they would be obliged to abandon some false readings which favor orthodoxy!

Thus far, I have spoken only of the Greek text, and trust it is sufficiently evident, that if any among us are the advocates of a new gospel, or one in any respect deviating from that which was composed by the evangelists and apostles, it is not the Unitarians. If Calvinists can defend themselves from an imputation, which they have countenanced against their opponents, let them do it.

But when we have attained a pure Greek text, this is not all that is desirable. Few indeed, comparatively, would be those who could possess the word of life, and know the truth as it is in Jesus, if not rendered in the vernacular language. Now that translation, which professes to be the gospel, is not the genuine gospel, unless it convey to the English reader the precise meaning of the original Greek. On this subject, the popular impression is so very erroneous, I feel persuaded the learned will not think it superfluous to obviate those impressions, though, in so doing, it may be necessary to offer some remarks, which to many are perfectly familiar.

The translation of the bible, at this day in common use, is an excellent work. To Protestant Christians it has been of inestimable value for more than two centuries.—It is so faithful to the original texts, that, in the utmost fervor of theological and sectarian controversy, all parties have admitted that every doctrine, essential to salvation, is there plainly taught—that were a new English version to be now published, which should give the sense of the original with *perfect exactness*, no doctrine supported by "King James's Bible" would fall to the ground; nor would any tenets, unauthorized by that translation, be established by the change.

Be it known, then, that, whatever impositions may have been practised upon an unsuspecting community, for the most unhallowed purposes, Unitarians want no new version of the bible to support their belief.—It is from King James's bible they quote the abundant authority which maintains the simple unity of the eternal Jehovah, and the dependence not less than the dignity of his Son, our Redeemer. It is King James's bible that is found on the desk in every Unitarian church. It is with King James's bible in our hands and hearts, that we meet the disciples of Athanasius, John Calvin, and Samuel Hopkins, and confute the peculiar assumptions of their *Creeds, Institutes* and *Systems*. It is from the doctrines of love and mercy, contained in King James's translation of the bible, that we hope for admission to happiness hereafter; and not from the shocking dogmas of the Westminster Confession of Faith.

But still, neither were the several English translations of the bible which preceded that of King James—nor was that of King James—nor of others since—*the bible which was written by the prophets, evangelists and apostles*. Admitting, as some believe, that every word and particle of the original Hebrew and Greek were penned under the dictation of divine inspiration, *the inspiration ended with the original*, and translations from these languages, long since dead, have been made by poor fallible man, with such knowledge of the Hebrew and Greek as he might chance to possess.

FOR THE BIBLE *there cannot be too much respect*; but it is very possible that, for a *particular translation*, there may be a bigoted respect which may be unfavorable to Christian knowledge. Had such a prejudice been general from the time of the *first* translation into English, at this day the bible would have been a sealed book to most readers. Probably the same feeling operated upon the minds of many worthy Christians in former days; but enlightened views and the true interests of religion prevailed. The first English translation of the entire scriptures was by an individual, in 1535. Under the persuasion that a better might be effected, Archbishop Cranmer employed the best talents of his age, and a new one, called the "Great Bible," was published in 1539. Learning still advanced, and in 1568 another translation was published by command of Queen Elizabeth, on which were employed eight bishops, distinguished for their literary qualifications, and other eminent scholars. Notwithstanding this, in 1603, King James declared, "*he had never yet seen a bible well translated into English*," and by his command that was produced which we possess at this day.

But did the progress of knowledge in the learned languages cease with the age of King James? Who, wishing to acquaint himself with the Greek historian Herodotus, if unable to read the original, would prefer a translation made two hundred years ago, to one of the present day? With what consistency, then, do we avail ourselves, eagerly and promptly, of the superior classical acquirements of our own age, to obtain faithful translations of ancient historians, orators and poets, and discountenance the exercise of those acquirements with regard to the gospel, transmitted to us, in the same language?—With respect to what are called profane authors, the whole community, by common consent, act with common sense. The researches of a Heyne, a Bentley and a Brunck, in restoring the pure text of the great classics, are not lost upon the lovers of ancient literature; and when translations become in any degree obsolete in diction, they are succeeded by others, in a style at once modern, pure and intelligible. Is the lore of Greece and Rome of so much more consequence than the words of eternal life? If the books of the New Testament are of infinitely more value than any other ancient writings, and that, not merely to the scholar, but to the whole mass of the people, why are not all Christians united in a fevent desire, that the purity of the text should be recovered from the mistakes of successive transcribers, and that the meaning should be rendered in the vernacular language, as often as increasing erudition may contribute new light, or the changes incident to a living language require a revision? It is sincerely to be lamented that this is not the case.

If the remarks which have been made are just, another translation of the scriptures has now become very desirable, notwithstanding the acknowledged merit of King James's, for reasons which may be thus briefly recapitulated.

1. The text used by his translators was not so pure as that which is now possessed, resulting from the investigations of the most learned men in Christendom, during the further lapse of two hundred years.

2. The march of knowledge has been progressive, and, at this day, the Greek language is much better understood than it was two hundred years ago. This, when Greek classics are the subject of inquiry, is never disputed.

3. There is a constant progress of change in a living language, by which words gradually convey a different shade of meaning, and eventually, in many instances, the meaning is wholly lost. No common reader can fully understand Shakespeare without a Glossary, and his works are not fifty years older than the received translation of the bible.

4. In the reign of King James, the grammatical construction of the English language was not yet established; hence the scriptures abound in words and phrases, not in the idiom of the present day. Violations of the common rules of grammar, which would render a modern author ridiculous or contemptible, have a tendency, at least in the minds of the young, to diminish that sober and solemn reverence, with which the scriptures ought to be perused.

Impressed by these and other laudable considerations, the want of a new translation has been acknowledged by many of the most distinguished divines and theologians of the English Established Church, and of the Church of Scotland. Bishop Lowth, Bishop Newcombe, Dr. Macknight, and Dr. Campbell, have set an example, in which every devout and enlightened Christian must rejoice, of furnishing new and valuable translations of portions of the sacred volume. It is grateful to find some of our own divines engaging in this pious labor, and we trust the enterprise will not be abandoned, until every possible facility shall be furnished to a general understanding of that word, which is the bread of life.

Should the happy day arrive, when, *from a pure text of the holy* scriptures, we shall have a clear and accurate translation, without the least distortion of the true sense from sectarian prejudices, we trust all Christians, wherever the English language prevails, will receive it as an invaluable blessing.—But should it unfortunately be otherwise, it will be no very appalling circumstance to those who seek only truth, should such a faithful record of divine revelation be characterized by the epithet of a "Unitarian Bible," for such a bible is King James's, and such was that first delivered to the saints.

ZUINGLIUS.

For the Christian Register.

MR. EDITOR,—

I wish to express my gratitude to the editor of "*The New Testament in the Common Version, conformed to Griesbach's Standard Greek Text.*"

To every theological student, and to every individual who is at once able to read the Greek language, and who is in any due degree sensible of the value of Christianity, the most precious of all books is, Griesbach's New Testament. Does any one ask, why is this to be preferred to every other New Testament? I answer, because we have in it the nearest approach which has yet been made to the genuine text of the evangelists and apostles. It is, or ought to be known, that the original manuscripts of the evangelists and apostles are irrevocably lost. Versions have been made of the gospels and epistles into various languages; and, till the age of printing, all the copies of the New Testament were, of course, made with the pen. It would have been impossible, therefore, but by an incessant intervention of miracles, that these records of our religion, falling as they did into the hands of all the sects into which Christendom was divided, should not, in the lapse of thirteen centuries, and in the unnumbered copies that were made of them, have been defaced and corrupted by omissions, alterations and additions, some accidental, and some intentional. Now when it is considered that the manuscripts from which our common version was made were comparatively few, and by no means of the highest authority; that, subsequently to the time when this version was made, a strong inquisitiveness was excited in regard to the true text of the New Testament; that many other, and older, and more valuable manuscripts were sought and found, and most carefully examined and compared; and that the latest of the laborers in this great work was Griesbach, a man eminently qualified for the service, by his learning, patience, judgment, and impartiality;—who that sincerely desires to understand Christianity, and to make the writings of the evangelists and apostles the standard of his faith, will not greatly desire to possess the New Testament in the text of Griesbach?—

forming his text, this distinguished scholar consulted three hundred and fifty-five manuscripts of the Gospels; and nearly as many in determining the true text of the Acts, the Epistles, and the Book of Revelations. The editor of "The New Testament in the Common Version, conformed to Griesbach's Standard Greek Text," has given to the English reader, as far as they may be given to him, the great advantages which the reader of the Greek Testament has in Griesbach. Here is no pretension to any thing like a new translation of the Testament. This indeed might have been thought a hazardous, or a daring experiment. The common version is retained, with those changes only of the text, which an orthodox critic has decided are required by an authority to which all should bow, the authority of truth. The advantage which the mere English reader has in "The Common Version conformed to Griesbach's Text," is, indeed, far less than that which is possessed by him who reads the Greek text; for our common version, venerable and valuable as it is, is not yet, in all respects, what it should be. But a good, a very great good, is obtained, by giving to the English reader the best conception which can be given to him, without a new translation, of the true text of the evangelists and apostles. I would recommend to those who seek for their knowledge of true religion in the New Testament, to possess themselves at once of Wakefield's Translation of the New Testament, and Campbell's Translation of the Gospels, and of Macknight's Translation of the Epistles. Macknight and Campbell were orthodox, and Wakefield, certainly not less learned or less honest than either of them, was a Unitarian. And for their New Testament in the common version, let this which is now printing, in conformity to Griesbach's text, take the place of the old one. I cannot but think, that when the character of this work shall be well understood, it will obtain an extensive circulation. Here will be found no ground of charge, either of omission, or of addition. Even he who has the strongest dread of a new translation of the New-Testament, it would seem, might hail this edition of the common version; and can hardly fail, if indeed he desires to know the truth as it is in Jesus, habitually to read it in decided preference to that, which, however he may have venerated it, is of far inferior authority.

Two numbers of "The New-Testament conformed to Griesbachs' Text" have been published, and are for sale at the Bookstore of Bowles & Dearborn. T.

LITERARY.

A London paper contains the following article on the modern literature of Holland:

Holland cannot be deemed a literary country, and yet the popular writers of Holland find a much greater proportion of readers among the population than the best of our authors. Gottens, for example, a very agreeable and attractive poet, has sold ten thousand copies of the last collection of his poems, in three volumes; and Van der Palm disposed of nearly four thousand copies of his Translation of the Bible, though the cost was 85 florins, or 3*l*. English, and realised a profit of above 5000*l*. sterling. The poetry of Gottens resembles that of Cowper in many respects. It is not highly imaginative—seldom sublime, but it touches all the chords of common sympathy. It is so polished that it would be difficult to point out any defects of style; and it approves itself to the general mind by its pleasing and virtuous tenderness—the transcript of an amiable and instructive spirit. Gottens is a merchant at Rotterdam, who does not allow his poetry to interfere with the most active attention to his commercial concerns. When these are disposed of, he leaves the grosser world of business for the regions of fancy and poetical enjoyment. He has lately been converted from Catholicism to Protestantism; and the conversion of such a man is really a greater triumph for Protestantism to be proud of, than half the events which make enthusiasts delirious with delight or with delusion. Van der Palm is equally distinguished as a writer and an orator. He is a man of venerable presence, erect in the strength, and not in the weakness of age; whose style is so remarkable pure, that, as far as I could gather opinions, and I had many opportunities among the most consummate judges in Holland, he must be deemed one of the very best prosaists in the Dutch language, and undoubtedly the best of the present time.

The great proportion of books printed in Holland are translations from the German; for though the instances I have mentioned are very remarkable evidence of the great demand for the writings of popular men, these instances are undoubtedly exceptions to the common rule. The editions ordinarily published consist of 1100 copies; sometimes of only 550, but very rarely of less. Of a smaller work of Van der Palm—*A Bible History for Youth*—6000 copies have been sold. But of some of the best writers in Holland, such as Van Hoesden, of Utrecht, and Van Hennes, of Amsterdam—scarcely any thing exists except in tracts, or scattered over the periodicals.

The following amusing statement is from the same paper:

Among the controversies which have excited some interest in Holland, one on the subject of *vaccination* is curious. This discovery has been attacked with singular asperity by a young medical man, Cappodos, whose conversion to Christianity—to the falsely called *Evangelical* Christianity in its very highest grade, which is some degree higher than any English orthodoxy—at the same time with his friends Da Costa, produced a strong feeling on the public mind. He seems to have laid down as a broad position, that all improvements in the art of medicine, since the time of Boerhaave, are diabolical heresies, to be pursued and extirpated (after being properly anathematized) in the true inquisitorial style. Strange that so warm and passionate a spirit, which would be ridiculous were it not sometimes mischievous, should, after being expelled from so large a portion of the domain of science in other countries, take up its abode among the calm and quiet Hollanders!

Signor Rossellini has lately published in *Le Globe*, some curious remarks on the Hieroglyphics of Egypt. The *London Weekly Review*, states that he is about to undertake a literary expedition into that country, for the purpose of making exact copies of all the inscriptions and monuments which are there to be found. A professor of natural history, and several able artists, will accompany him; and his party is to be associated with a company under the younger Champolleon, sent out by the French government.

NATIONAL LEGISLATURE.

Senate.

On Monday, the Senate was principally occupied in the consideration of bills, reports, and motions, on local subjects, or those not interesting to our readers generally. A bill for the continuance of the Cumberland road, was ordered to a second reading; also, for granting Alabama lands; for improving river Navigation. A bill on the subject of the removal of the Indians to the West side of the Mississippi, was read twice.

Adjourned to Wednesday.

Several memorials, some for, and some against, the tariff, were presented and referred on Wednesday, the 9th. Some bills for relief, of a private nature, were ordered to a second reading. Two hours were spent this day by the Senate, on Executive business.

On Thursday, Mr. Chandler, from the committee on the Militia, reported a bill for the establishment of a uniform system of the Militia of the United States. Mr. Silsbee's resolution relative to the survey of Nantucket and Marblehead harbors, was agreed to. A bill passed to be engrossed, authorizing the printing, binding, and distributing 60,000 copies of *Infantry* and *Artillery* tactics. The sum appropriated for this purpose was $14,790. It is to be done by Messrs. Hilliard, Gray & Co. their propositions being much lower than any of the competitors.

The bill to abolish imprisonment for debt, was taken up and amended. The Senate adjourned before the question respecting its being engrossed was taken.

On Friday, the 11th, resolutions and petitions from different quarters, for and against the Tariff, were received and referred.

Bills were passed to be engrossed, in concurrence: for the relief of H. G. Rice, Joshua Chase and others; and the legal representatives of Gen. Hull.

The Senate adjourned to Monday.

House of Representatives.

On Monday a bill was read a first time, relative to a removal of the Indians to the West of the Mississippi.

The committee on Commerce were instructed to inquire and report on the expediency of extending the benefit of drawback on certain cases; and for repealing certain acts relating to the customs.

A bill was taken up, relating to compensation for a slave impressed, at New-Orleans. It occasioned a warm discussion, in which Mr. Clarke, of New-York, and Messrs. Randolph and Drayton engaged.

On Tuesday several local bills were reported and read a first time.

A bill for the better regulation of the Ordnance department was reported and read twice. The subject of the law respecting the transportation of slaves was transferred from the committee of Ways and Means, to the committee on Commerce.

Several resolutions of a local nature were adopted. An order of inquiry was passed respecting the expediency of altering the rates of postage, so as to exempt newspapers and periodical works from all postage.

The subject of interference with the Indians, relative to an established form of government for themselves, was discussed with some earnestness, and at considerable length.

On Wednesday a resolution of Mr. Hamilton, on the subject of an historical painting of the battle of New-Orleans, was called up and underwent a long discussion. The gentlemen who engaged in the discussion were Messrs Hamilton, Barney, Storrs, Drayton, Burgess, Everett, Randolph, & Bartlett. The discussions were occassioned chiefly by certain amendments.—When the final question was taken, the vote was 98 in favor of the motion and 103 against it.

On Thursday, the 10th, the subject of surveying the coast of the United States, was called up, and instructions of inquiry on the subject given to the Naval committee.

On motion of Mr. Reed, the War Department was directed to lay before the House the report and chart of the survey of Nantucket.

The committee on Manufactures asked and obtained leave to sit during the sitting of the House, as many persons who had been summoned to attend them, were present.

STATE LEGISLATURE.

Senate.

On Friday, in the Senate, sundry petitions of no public interest, were read and committed.

The resolve authorizing the Treasurer to borrow money, was passed in concurrence.

An order of inquiry was passe d respecting the expediency of repealing all laws relating to hawkers and pedlars, and providing by law for licensing and taxing pedlars, the better to secure them, the merchants and the community.

The committee on the subject reported that it was inexpedient, under existing circumstances, to adopt any new measures, relative to the claim of this Commonwealth on the United States. They consider the measures taken by the Governor to be judicious, and they have confidence in the justice of Congress, in finally granting the claim.

On Saturday several petitions were taken from the files, and committed. A remonstrance was received against the petition of John Skinner and others, for a new Bridge from Boston to Charlestown. Wednesday, 11 o'clock, was assigned for coming to the choice of a Major General of the First Division of Militia.

On Monday, various memorials and petitions were presented, but no bills of importance were passed.

On Thursday, among other doings of the House, the Rev. Mr. Walker was appointed to deliver the next Election Sermon.

On Wednesday, motions were made relative to the taxing Manufacturing Corporations; and to an alteration of the Constitution, so as to lessen the number of Representatives.

On Thursday, ordered that the committee on the State Prison be authorized to send for persons and papers. Friday was assigned for a second reading of the bill to incorporate the Boston Chemical Company.

The following bills passed to be engrossed.

To incorporate certain persons for the purpose of building a Bridge over Aponagansett River, in the town of Dartmouth; to establish the Wareham Iron Company; to incorporate the Appleton Company; to incorporate the Lowell Manufacturing Company; in addition to an act to incorporate the Hamilton Manufacturing Company.

House of Representatives.

On Friday, the 11th inst. sundry petitions were presented and committed as usual.

A bill was reported and ordered to be printed, in addition to an act for regulating the mode of transferring real estate by deed, and to prevent fraud therein. A bill relating to the management of the poor, was also reported and read once. The report of a committee against any alteration of the law prohibiting the sale of Lottery Tickets, was accepted, 119 to 32.

Mr. Bascom, from the select committee appointed to consider the expediency of creating by law a power to compel witnesses to attend and give testimony under oath, before ecclesiastical courts and councils, when necessary, reported that it is not expedient to legislate thereon; which was accepted.

Tuesday, 11 o'clock, was assigned for coming to the choice of a Major General of the First Division of the Militia of the commonwealth, in the place of Brigadier General Lyman, who has declined the appointment.

The resolutions on the state of Woollen Manufactures, were taken up, and finally adopted, 150 voting in the affirmative, and 94 in the negative.

On Saturday, a petition of Richard Sullivan and others, for the Society for promoting Theological Education at Cambridge, praying that the Directors of that Society may be incorporated to hold property, and to manage funds entrusted to their care, was committed to the committee on Parishes, in concurrence.

An order was passed, requesting the Governor to furnish, for the House, a copy of the annual Report of the funds, and condition of the Hospital Life Insurance Company.

A bill to incorporate the Proprietors of Haverhill Academy, was read once, and ordered to a second reading on Monday.

An order was passed, directing an inquiry into the expediency of taxing Insurance Companies in this Commonwealth.

On motion of Mr. Mack, of Worthington, it was

Ordered, That the Committee on the Judiciary inquire into the expediency of making provision by law so that those who may be convicted of capital offences, may have the sentence of the law executed upon them in some way less attractive and notorious than the one usually practised.

On Monday, Thursday, and Wednesday, various bills were in advanced stages, and several petitions were received and committed.

An order of inquiry was passed, respecting the expediency of distributing for the use of our schools, Mr. Sprague's late Address on Intemperance.

On Thursday, the bill to regulate Banks and Banking, was taken from the files of last year, and committed.

The petition of Wm. Vans was taken up, and committed to Messrs. Brooks of B., Choate of D., and Rice of S.

The House concurred in an order from the Senate, authorizing the joint committee on the affairs of the State Prison to send for persons and papers.

Several petitions and remonstrances were presented and committed.

An order was also submitted for assessing $75,000 on the Polls and Estates of the Commonwealth. The question of incorporating the proprietors of the Salem Theatre, was taken by yeas and nays—40 yeas, 178 nays.

A motion to re-consider the vote refusing a third reading of the bill to incorporate the proprietors of the Salem Theatre, was assigned for consideration on Friday.

SUMMARY.

From Europe. London papers to Nov. 23d have been received. No later news has however been received from the seat of hostilities in the East. The effect of the battle of Navarino on the Turkish government, is not yet learnt, nor had any thing further been heard from the fleets. Vice Admiral Sir John Gore, accompanied by Capt. Codrington, son of Sir Edward, left London on the 20th Nov. with despatches for the Mediterranean.

Orders were issued for measures to prevent the piracies under the Greek flag.

France. The English papers contain much on the subject of a late election of deputies in France. It appears that the late chamber was dissolved, with a view to the election of deputies in favor of the Ministry, who should hold their places seven years; as it was apprehended that, at the natural termination of the Chamber, three years hence, the liberal party might be too strong for the Ministry. The election in Paris, and several of the large cities, has, quite unexpectedly, terminated in the defeat of the ministerial candidates. It is expected that the defeat will be still more decided in the country towns and villages.

"It is not only the numbers against Ministers," says one of the journals, "which deserved to be remarked in the present crisis, but the characters of the deputies who have been nominated.—Several of the liberal candidates, who were most violently opposed at the last election, and whose pretensions were but coldly received by a great portion of the electors, have been returned on this occasion by triumphant majorities. Among these we remark old Gen. La Fayette, M. La Fitte, and M. Dupont."

Rear Admiral De Rigny has been raised to the rank of Vice Admiral, and the other officers engaged in the battle of Navarino have been raised to a higher grade.

Spain. The affairs of this unhappy country are still unsettled, gloomy, and threatening.—Great insurrections have again taken place in both Castiles. Several executions, some of them of officers of some distinction, had taken place at Tarragona.

Russia. The Emperor Nicholas was at Riga on the 6th of November. His stay was short, and it was not known what his destination was. It was conjectured that he was either going to Warsaw, or else to join the immense armies he has collected in his southern provinces. While at Riga he received news of a victory gained by his troops over the Persians. This is supposed to have been the surrender of the fortress of Eriyan, whose garrison, consisting of 3,000 men, and Hassan Khan, their commander, were made prisoners of war. The Emperor attended a public thanksgiving, while at Riga, and caused the captured standards to be carried in triumph through the streets. In reference to this, the *New Times* has the following remarks.

"These ovations (and that was not the first) are well calculated to excite a warlike spirit among his subjects, and to make them willing to bear any additional burthen, which so probable an event as a war with the Porte may require."

Dreadful Conflagration. The celebrated place of pilgrimage, Maria Zell, at Vienna (except a few detached houses,) was totally destroyed by fire on the night of the first of this month. A furious storm raging at the same time, spread the flames with a rapidity which baffled every attempt to extinguish them, or even to save any of the effects of the unfortunate inhabitants. One hundred and forty houses, the beautiful church, the convent, and the post office, are reduced to ashes. The number of persons who have lost their lives is uncertain, but it is known that one family, consisting of eleven persons, perished in the flames. The Gruitz Journal, of the 5th instant, says, it is feared that many children, old people, and sick persons, lost their lives. The image of the Virgin was saved.

Rome. Under date of Nov. 6, we have the following statement respecting the sensations produced in Rome, by the news of the great naval victory, at Navarino, over the Turks.

"The news of the victory of the Christians was received here from Ancona, in the course of Saturday night. His Holiness, who on the Sunday morning, St. Charles's day, celebrated mass in the church of that saint, communicated the news which he had just received, to the French ambassador, in the church itself. The report will appear to-morrow in the Diario. The joy is universal."

Constantinople. The latest dates from this city are to Oct. 23. All was quiet there, at that time. The Divan continued undivided respecting the acceptance of the terms of pacification proposed by the allied governments. The blockade of Navarino was known at Constantinople.—The movements of the Russian army, and the threats to blockade the Bosphorus by means of the Russian fleet in the Black Sea, have intimidated the Porte, and rendered him uneasy.—These circumstances are supposed to have produced the condescension which has been remarked in all recent negociations, save those which had the pacification for their object.

We perceive, from the report of the proceedings at the meeting of the Thames Tunnel Company, that the gloomy anticipations entertained when the Thames burst in upon the works, are unfounded; and that, though the undertaking is still far from its completion, and the company have considerable difficulties to struggle with, there are well-founded hopes of ultimate success. It appears that a progress of twenty-five feet beyond the place where the accident occurred, has already been effected; that the workmen are expected in a short time to arrive at the highest point of the tunnel, and that their progress is unimpeded by any water, but that which rises from filtration and land springs, there being no access of water in consequence of the late irruption.

Bogota. The following statement, relative to the late *Earthquake* at Bogota, is from the "*Constitutional*" of Nov. 14th.

On Friday last, at about a quarter past six, p. m. this city was visited by a severe earthquake. The shock threw down the towers of the Cathedral, injured almost all the churches, the palace and other public buildings, and has reduced to a heap of ruins many of the private dwellings. Scarcely a house has been left uninjured, and a considerable number are not rehabitable. We regret to say that these calamities have been aggravated by the loss of lives; the precise number of persons who have been killed we are unable to state, although we heard that on the day after, fifteen had been interred in the cemetery of this city. Several others have suffered injury, and not a few were dug the same evening out of the ruins.

Although perhaps not so severe a shock as that which befel this city on the 11th of June of last year, it has been incomparably more destructive from its duration, which was at least three quarters of a minute, and from the weakened state of the buildings in consequence of the former earthquakes. This city, indeed, has suffered so severely that it will be long before it recovers what it has lost; and the alarm which this continuance of the convulsions of nature has excited, will not be easily surmounted. It is impossible to guess even the amount of property destroyed, although it must be immense; there are many who estimate it at about six millions.

Wholesome Law. We notice, in a late Charleston paper, the following paragraph, which appears to be the substance of an *act* passed by the Legislature of South Carolina to prevent the recovery of debts contracted for ardent spirits and sold under a certain measure.

Be it enacted, &c. That from and after the first day of May next, the books of account of tavern keepers, shop keepers or retailers of spirituous liquors, shall not be admitted, allowed or received as evidence in any court having a right to try the same, of any debt contracted or monies due for spirituous liquors, sold in less quantity than a quart.

A Philadelphia paper of the 13th has the following paragraph in relation to the instance of suicide of which we gave an account in our last.

A few days ago we announced that the principal clerk in an Insurance Office in New-York had committed suicide. It was since ascertained that one Eliza Lyons, a girl with whom he was known to have lived on terms of the closest intimacy, had arrived in Philadelphia, and it was supposed she had in her possession a large sum of money given to her by the suicide. She was arrested in Maple street on Thursday night, and 338 doubloons, upwards of 5400 dollars, besides jewelry and other valuables, were found in her possession. The money has been deposited in the bank, and the girl has gone to New-York with Raymond, a police officer of that city.

A New York paper states that a Spanish vessel from Africa, with 530 slaves, was chased on shore, or the Florida coast, and captured on the 17th Dec. by a British government schooner. The Spanish, crew consisting of 90 persons, rose on the captain the next day, and succeeded in carrying 300 slaves to Cuba. The remaining part of the slaves were carried to Key West, to await the orders of our government.

The Boston Palladium states that a package of Bank Bills, amounting to $12,000, was lately sent from Boston to one of the Woollen Factories in Essex, for three months' disbursments to the laborers, in a single establishment. [We are informed that the above is literally true, and that the Factory under the agency of Mr. Aubin at Amesbury, is the one alluded to—$48,000 per ann. distributed for labor in one establishment! what a commentary this on the "American System!" *Newburyport Her.*

Rev. James Walker, of Charlestown, was yesterday chosen in the House of Representatives to preach the next Election Sermon. There were three several ballots before a choice was made. On the second ballot the votes were, for Mr. Walker, 97, Wilbur Fiske, 83; and the remaining 67 were divided among seven other candidates. On the third ballot, Mr. Walker received 148, Mr. Fiske, 82, and the remainder, 22 votes, were given to five or six others. *Patriot.*

A young man, named Chase, of Pepperell, Mass. died of intoxication at a tavern in Winchester, N. H. on the 7th inst. He was so far intoxicated with swallowing eggs and wine, that the bar-keeper refused to give him any more, but an opportunity offering, he seized a bottle of wine containing about a quart, drank it all, and died in seven or eight hours after.

Vaccination. Within the limits of the city of Baltimore, according to the Baltimore American, 4,536 persons were vaccinated, during the year 1827.

The African Colony. Despatches have been lately received, says the National Intelligencer, by the Board Managers, from Liberia to the latter part of September. At that time health and prosperity prevailed in the Colony. The Dec. No. of the African Repository, just published, contains a variety of highly interesting and encouraging information, in relation to the affairs of the Colony, and the prospects of the Society.

MARRIAGES.

In this city, Mr. Stephen Clark to Miss Harriet H. Newmarch. Mr. Robert Seaburn to Miss Caroline Bickford.

At Kingston, R. I. Mr. Wm. Green, of Boston, to Miss Sarah A. Nichols, daughter of the late Capt. John M. Nichols, of Plymouth.

At Portsmouth, Mr. James B. Pray to Miss Catharine Evans. Mr. Theodore Fernald, of Kittery, to Miss Lydia Adams. Mr. Joshua Pike to Miss Elizabeth Peterson.

At Newburyport, Mr. Samuel March, Jr. of Salisbury, to Miss Abigail W. Wells. Mr. Nathaniel Davis to Miss Mary-Ann Hale.

DEATHS.

In this city, Abraham Bazin, Esq. aged 68.

At Dover, N. H. Miss Lydia Bartlett, aged 34, wife of Hon. James Bartlett.

At Salem, Mrs. Mary, wife of Capt. Elijah Fuller, aged 40.

At Roxbury, Mrs. Elizabeth, wife of Mr. Joseph Pierce, aged 42.

In Needham, on the 7th inst. Julius, son of Jonathan and Mary Newell, aged 3 months.

In Framingham, on the 10th inst. Mr. Gilbert, son of Mr. Isaac Dench, aged 23 years.

In Concord, Mass. Elizabeth, daughter of widow Susan Brown, aged 15. Her death was occasioned by being severely burned, in consequence of her clothes taking fire.

In Nantucket, Mrs. Priscilla Russell, aged 82.

In Francestown, David Lewis, Esq. aged 65.

In Prescott, Me. Mr. Samuel Wheeler, aged 63, formerly of Dorchester.

In Augusta, Me. Dr. Joel R. Ellis, aged 50. Mr. Jeremiah Crowell, a revolutionary soldier, aged 85.

In Clinton, Me. Mr. Samuel Varnum, brother of the late Gen. V. aged 76. Mr. Seth Peabody, aged 74.

In New York, Mr. Michael Saunders, 42, son of John S. Esq. of Salem.

The whole number of deaths in Salem in the last year, is 196. In Newport, 115. In Boston, 1022, in which number is included 83 still-born; 23 were between 80 and 90 years of age.

LECTURES ON PALESTINE.

THE Subscriber proposes to deliver a few Lectures, probably five, on the "Geography and Antiquities of the Bible," illustrated by Maps. His object is, to do something for the encouragement of the Theological School in Cambridge. The whole profits of the course will be devoted toward laying the foundation of a scholarship in that Seminary.

The Lectures will be given at the Hall of the Athenæum, on Thursday evenings. The first on the 24th of the present month, at 7 o'clock.

Tickets may be obtained of Messrs. Hilliard, Gray & Co. Washington Street, and J. W. Burditt, Court Street, price two dollars.

Jan. 12, 1828. HENRY WARE, Jr.

JUST PUBLISHED,

THE CHRISTIAN EXAMINER and THEOLOGICAL REVIEW—for November and December—No. 6—Vol. IV.

CONTENTS.

Poetry. On the Close of the Year. The Voices of the Dead.

Review. Art. xv.—1. Seasonable Thoughts on the State of Religion in New-England; faithfully pointing out the things of a bad and dangerous tendency in the late and present religious appearances in the land, &c. By Charles Chauncy, D. D. 2. The Christian History; containing accounts of the revival and propagation of religion in Great-Britain and America. For the years 1743 and 1744. [Edited by Thomas Prince, Jr. A. B.]——Art. xvi. A Commentary on the Epistle to the Hebrews. In two volumes. By Moses Stuart.—Art. xvii. History of Armenia, by Father Michael Chamich; from B. C. 2247, to the year of Christ 1780, or 1229 of the Armenian era. Translated from the original Armenian by Johannes Avdall, Esq.——Art. xviii. Matins and Vespers: with Hymns and occasional devotional pieces. By John Bowring.

Notices of recent Publications. Mrs. Hemans's Hymns. Willis's Sketches. Secondary Lessons. Self-Conquest. The Prize. Fruit and Flowers. Selections from Scripture.

Intelligence. The Unitarian. Massachusetts Society for the Suppression of Intemperance. Boston Sunday School Society. Dedication and Installation at Saco. Dedication at Lechmere Point. Ordination at Stoughton. Edition of the New Testament. Massachusetts Evangelical Missionary Society. Mr. Adam, of Calcutta. Obituary.

New Publications Jan. 12.

South Congregational Society.

THE members of the South Congregational Society are notified, that a meeting of said Society will be held at the Vestry, on Monday, the 21st inst. at 6 o'clock, P. M.

Per order,
GARDNER BREWER,
Jan. 19. *Secretary pro tem.*

CLOUGH'S DISCOURSES.

THREE Discourses on the faith which was once delivered to the saints. By Simon Clough, Pastor of the First Christian Society in the city of New-York—Third-street—Manhattan Island,—just published, and for sale by Bowles & Dearborn, 72, Washington-street. Dec. 8.

THE JUVENILE SOUVENIR,

BY the editor of the Juvenile Miscellany, author of Hobomok, The Rebels, &c. &c. just published and for sale by MUNROE and FRANCIS. Dec. 29

POETRY.

[From a volume of poems by Mrs. Hemans.]

THE CHILD'S LAST SLEEP.

On a Monument by Chantrey for an Infant daughter of Sir Thomas Ackland.

Thou sleepest—but when wilt thou wake, fair child?
—When the fawn awakes 'midst the forest wild?
When the lark's wing mounts with the breeze of morn?
When the first rich breath of the rose is born?
—Lovely thou sleepest, yet something lies
Too deep and still on thy soft seal'd eyes;
Mournful, though sweet, is thy rest to see—
When will the hour of thy rising be?

Not when the fawn wakes, not when the lark
On the crimson cloud of the morn floats dark—
Grief with vain passionate tears hath wet
The hair, shedding gleams from thy pale brow yet;
Love with sad kisses unfelt hath prest
Thy meek drop eyelids and quiet breast;
And the glad Spring, calling out bird and bee,
Shall color all blossoms, fair child, but thee.

Thou'rt gone from us bright one—that thou shouldst die
And life be left to the butterfly;
Thou'rt gone, as a dew drop is Swept from the bough,
—Oh! for the world where thy home is now!
How may we love but in doubt and fear,
How may we anchor our fond hearts here,
How should e'en Joy but a trembler be,
Beautiful dust! when we look on thee?

MISCELLANY.

Robert Emmett.

During the disturbances in Ireland, called the Irish Rebellion, Robert Emmett, brother of the late Mr. Emmett, of New-York, was tried, condemned and executed on a charge of High Treason. In the Register, Vol. VI. pages 48 and 192, will be found some interesting allusions to his unhappy end. Young, intelligent, generous, and brave, his fate made a deep impression on public sympathy. "His conduct under trial, too," say one of his biographers, "was so lofty, and intrepid—the noble indignation with which he repelled the charge of treason against his country—the eloquent vindication of his name,—and his pathetic appeal to posterity, in the hopeless hour of condemnation,—all these entered deeply into every generous bosom, and even his opponents lamented the stern policy that dictated his execution."

Previously to his connexion with the disturbances, which led to his apprehension and final execution, he had become affianced to Miss Curran, to whom we have the following allusion in one of the publications of the day. In reference to the fate of Emmett, the writer says;—

"But there was *one* heart whose anguish it would be impossible to describe. In happier days and fairer fortunes, he had won the affections of a beautiful and interesting girl, the daughter of a celebrated Irish barrister. She loved him with the disinterested fervor of a woman's first and early love.—When every worldly maxim arrayed itself against him—when blasted in fortune, and disgrace and danger darkened around his name, she loved him the more ardently for his very sufferings."

In one of the public journals we notice the following affecting account of their last interview, and of the state of mind, and the after life of the lady.

"The evening before his death, while the workmen were busy with the scaffold, a young lady was ushered into his dungeon. It was the girl whom he so fondly loved, and who had now come to bid him her last farewell. He was leaning in a melancholy mood against the window frame of his prison, and the heavy clanking of his chains smote dismally on her heart. The interview was bitterly affecting, and melted even the callous soul of the gaoler. As for Emmett himself, he wept and spoke little; but as he pressed his beloved in silence to his bosom, his countenance betrayed his emotions. In a low voice, half choaked by anguish, he besought her not to forget him; he reminded her of their former happiness, of the long past days of their childhood, and concluded by requesting her sometimes to visit the scenes where their infancy was spent; and, though the world might repeat his name with scorn, to cling to his memory with affection. At this very instant, the evening bell pealed from the neighboring church. Emmett started at the sound; and as he felt that this was the last time he should ever hear its dismal echoes, he folded his beloved still closer to his heart, and bent over her sinking form with eyes streaming with affection. The turnkey entered at the moment; ashamed of his weakness, he dashed the rising drop from his eye, and a frown again lowered on his countenance. The man meanwhile approached to tear the lady from his embraces. Overpowered by his feelings he could make no resistance; but, as he gloomily released her from his hold, gave her a little miniature of himself, and with this parting token of attachment, imprinted the last kisses of a dying man upon her lips. On gaining the door, she turned round, as if to gaze once more on the object of her widowed love.—He caught her eye as she retired; it was but for a moment; the dungeon door swung back again upon its hinges, and as it closed after her, informed him too surely, that they had met for the last time on earth."

'Since his fate [says the above named writer] could awaken the sympathy even of his foes, what must have been the agony of her whose soul was occupied by his image? Let those tell who have had the portals of the tomb suddenly closed between them and the being they most loved on earth—who have sat at his threshold as one shut up in a cold and lonely world, whence all that was loved and loving had departed. To render her widowed situation more desolate, she had incurred her father's displeasure by her unfortunate attachment, and was an exile from the paternal roof. But could the sympathy and kind offices of friends have reached a spirit so shocked and driven in with horror, she would have experienced no want of consolation; for the Irish are a people of quick and generous sensibilities. The most delicate and cherishing attentions were paid her by families of wealth and distinction. She was led into society, and they tried all kinds of occupation and amusements to dissipate her grief and wean her from the tragical story of her love: but all in vain.—There are some strokes of calamity that scathe and scorch the soul—that penetrate to the vital seat of happiness and blast it, never again to bud or blossom. She never objected to frequent the haunts of pleasure, but she was alone, as much alone as in the depths of solitude. She walked about in sad quietude, apparently unconscious of the throng around her. She carried with her an inward wo, that mocked at all the embellishments of friendship, and heeded not the song of the charmer, "charm he ever so wisely."

'The person, says the eloquent author of the Sketch Book, who told me her story, had seen her at a masquerade. After strolling through the splendid rooms and giddy crowd with an air of utter abstraction, she sat herself down at the steps of an orchestra, and looking about for some time with a vacant air, that showed her insensibility to the garnish scene, she began, with the capriciousness of a sickly heart, to warble a little plaintive air. She had an exquisite voice; but on this occasion, it was so simple and so touching, it breathed forth such a soul of wretchedness, that she drew a crowd, mute and silent, around her, and melted every one into tears.

'The story of one so true and tender, could not but excite great interest in a country remarkable for enthusiasm. It completely won the heart of a brave officer who paid his addresses to her, and thought that one so true to the dead, could not but prove affectionate to the living. She declined his attentions, for her thoughts were irrevocably engrossed by the memory of her former lover. He however still persisted in his suit.—He solicited not her tenderness, but her esteem. He was assisted by her conviction of his worth, and the sense of her own destitute and dependent situation; for she was existing on the kindness of her friends. In a word, he at length succeeded in gaining her hand, though with the solemn assurance that her heart was unalterably another's. He took her with him to Sicily, hoping that a change of scene might wear out the remembrance of early woes. She was an amiable and exemplary wife, and made an effort to be a happy one; but nothing could cure the silent and devouring melancholy, which had entered into her very soul. She wasted away in a slow but hopeless decline, and at last sunk into the grave the victim of a broken heart.'

It was in reference to this lady that the follow- [illegible] lately inserted in the Register, their repetition, in this connexion, will be excused.

She is far from the land where her young hero sleeps,
And lovers around her are sighing;
But coldly she turns from their gaze and weeps,
For her heart in his grave is lying.

She sings the wild songs of her dear native plains,
Every note which he loved awaking;
Ah! little they think, who delight in her strains,
That the heart of the minstrel is breaking.

He had liv'd for his love—for his country he died—
They were all that to life had entwin'd him;
Nor soon shall the tears of his country be dried,
Nor long shall his love stay behind him.

Oh! make her a grave where the sunbeams rest,
When they promise a glorious morrow;
They'll shine o'er her sleep, like a smile from the west,
From her own loved island of sorrow!

LEDYARD.

In Mr. Sparks's "Life of Ledyard," to which we made a brief reference last week, we find the two following anecdotes of Sir James Hall the farther of Capt. Hall, of the British navy, who is now in this country.

About a fortnight ago, Sir James Hall, an English gentleman, on his way from Paris to Cherbourgh, stopped his coach at our door and came up to my chamber. I was in bed at 6 o'clock in the morning, but having flung on my *robe de chambre*, I met him at the door of the antichamber. I was glad to see him, but surprised. He observed that he had endeavored to make up his opinion of me, with as much exactness as possible, and concluded that no kind of visit whatever would surprise me. I could do no otherwise than remark, that his opinion surprised me at least, and the conversation took another turn. In walking across the chamber, he laughingly put his hand on a six livre piece and a louis-d'or, that lay on my table, and with a half stifled blush, asked me how I was in the money way.—Blushes commonly beget blushes, and I blushed, partly because he did, and partly on other accounts. "If fifteen guineas," said he, interrupting the answer he had demanded, "will be of any service to you, there they are," and he put them on the table. I am a traveller myself, and though I have some fortune to support my travels, yet I have been so situated as to want money, which you ought not to do. You have my addresss in London. He then wished me a good morning, and left me. This gentleman was a total stranger to the situation of my finances, and one that I had by mere accident met at an ordinary in Paris. We had conversed together several times, and he once sent his carriage for me to dine with him. I found him handsomely lodged in the best faux-bourgh in the city. Two members of the British House of Commons, two lords, Beaumarchais, and several members of the Royal Academy, were at his table. He had seen me two or three times after that, and always expressed the highest opinion of the tour I had determined to make, and said he would, as a citizen of the world, do any thing in his power to promote it; but I had no more idea of receiving money from him, than I have at this moment of receiving it from Tippoo Saib.—However, I took it without any hesitation, and told him I would be as complaisant to him if ever occasion offered."

Page 168—9.

The intelligence here alluded to, was from his eccentric friend, Sir James Hall, who had returned to London. In six days Ledyard was with him in the British capital. He there found an English ship in complete readiness to sail for the Pacific Ocean. Sir James Hall introduced him to the owners, who immediately offered him a free passage in the vessel, with the promise that he should be set on shore at any place on the North-west Coast, which he might choose. The merchants, no doubt, hoped to profit somewhat by his knowledge and experience, and he could not object to such an exchange, as these were his only possessions. One of Cook's officers was also going out in the same vessel. The day before he was to go on board, Ledyard wrote to Mr. Jefferson, in the following animated strain.

"Sir James Hall presented me with twenty guineas *pro bono publico*. I bought two great dogs, an Indian pipe and a hatchet.—My want of time as well as money, will prevent my going any otherwise than indifferently equipped for such an enterprise; but it is certain that I shall be more in want before I see Virginia. Why should I repine? You know how much I owe the amiable La Fayette. Will you do me the honor to present my most grateful thanks to him? If I find in my travels a mountain, as much elevated above other mountains as he is above ordinary men, I will name it *La Fayette*.—I beg the honor, also, of my compliments to Mr. Short, who has been my friend, and who, like the good widow in Scripture, cast in not only his mite, but more than he was able, for my assistance." P. 173.

LIBERIA.

The accounts from the African Colony at Liberia continue of an encouraging nature. The following is an extract of a letter from Mr. C. M. Waring, an intelligent man of color, and a religious teacher among the emigrants, who went to Liberia about four years ago, with a large company from Petersburg, Va. It is addressed to the Editor of the Petersburg Intelligencer.

Many lamented our departure, out of pure regard, we believe, to our welfare. But for their satisfaction, I think I can now say that there is not one whose condition has not been so materially altered for the better, that nothing could induce them to return again to America—And why should they? Here they occupy their own houses, sustain in their own persons a civil responsibility; they have their own laws, and are entrusted with the execution of them. They have here their own commerce, and that an increasing one; our own streets presenting, according to their extent, the same hurry of business as that we were formerly accustomed to in your happy town. Our harbor is scarcely ever without foreign vessels trading for the commodities of this country. Add to this the sound of the Smith's hammer; the House-joiners shop of busy apprentices; the Ship-carpenter's lumber yard, and the various mechanical operations going on around us; the native traders, with their various articles of traffic, and the daily coming and going of our little flotilla of coasting vessels; and you will pardon us for anticipating something still greater in a few years to come; and we regret that many of those whom we hold dear have not seen fit to follow us.

Permit me to say to my colored friends, through your useful paper, that they may have no farther doubts about coming to Africa; the way is opened; the Colony is established; peace prevails around us; we are blessed with competence, and we have no fears from any quarter. Here the mechanic, of whatever name, may find employment; the Farmer may cultivate the soil; Seamen are in great request, and industry in every line as certainly meets its reward in this, as in any other country. Most of those who came out with me have built them complete dwellings, some of which would do no dishonor to the most populous parts of your town.

LIVERWORT.

We published, lately, some account of the efficacy of Liverwort, as a medicine in pulmonary complaints — The following letter of Dr. Hereford, of Virginia, contains some additional statements, in which the public cannot but feel an interest.

Gentlemen—Since I first communicated to you the powers of the Liverwort in one case, I have had an opportunity of witnessing its extraordinary action in a number of others; and it has fully sustained its character in every case wherein I have administered or recommended it. Not very distant from this place, I am personally acquainted with several individuals, of both sexes, who have been entirely restored by it; and here I will advert to one particularly: a man, not more than ten or twelve miles from here, was so far spent by profuse discharges of pus from his lungs, wasting night sweats, and hectic fever, that his attendants and friends were several times making preparations towards interring him. In this hopeless condition he was, by way of dernier resort, almost forced to take the Liverwort; it promptly acted upon him as a fine tonic and alterative—giving him a keen appetite, clearing out his cough, his night sweats, his hectic fever, and, finally, every symptom of his complaint; and about three weeks since, when I last saw him, he was enjoying fine health and spirits. There is something very remarkable in the operation of this little plant; in every instance, it soon exerts a positive influence over the cough and expectoration, quickly invigorates the stomach, and acts very sensibly upon the kidneys, or as a smart diuretic; in short, it some how or other seems to revolutionize the whole system. I have been familiar with every form and degree of pulmonary consumption for more than twenty years, yet have I never seen any act like this in one single case of it. The Liverwort has actually cured a case of hereditary phthisis in a man of Loudon county, Va. whose whole family, nearly, had died of consumption derived from the same cause. T. P. Hereford.

Haymarket, Virginia, Nov. 30, 1827.

March of Intellect.—A gentleman of landed property in the county of S. being lately on the outside of a stage coach, had sworn several oaths within a few minutes after he had taken his seat. Addressing a Minister, a stranger to him, he remarked, "We hear, Sir, a great deal said about the 'march of intellect:' are you, Sir, a believer in the march of intellect? I believe, Sir, these S—— clodhoppers know nothing of the "march of intellect." The minister replied, "I have observed Sir, that there is not so much profane swearing among the peasantry as there used to be. I consider that one decisive proof of their intellectual improvement." The gentleman appeared as if he felt the reproof, but had too much good sense to manifest any displeasure. In his subsequent conversation, which proved him to be an intellectual person of high order, he showed himself capable of going forward in the march of improvement, as he swore no more during the fifty miles' journey.

APPROVED SCHOOL BOOK,

SUITED to common schools in general, and younger classes in Academies—on a new plan.

S. C. STEVENS, *Dover, N. H.* has just published, a Stereotype Edit.of "The Analytical Reader, containing Lessons in Simultaneous Reading and Defining, with Spelling from the same. To which are added, Questions and References to an Appendix; containing Sketches of Characters, Persons and Places, alluded to in the work. By Samuel Putnam. 'I had rather speak five words with my understanding, that I might teach others also, than ten thousand words in an unknown tongue.' Third edition."

*** As it is of the highest importance that children should be furnished with such books as will enable them to make the greatest proficiency; and as all, who have examined the above, concur in giving it their highest approbation, in writing or otherwise, Parents will do well to furnish their children who are destitute with it.

It is used in all the Public Schools in Portsmouth, Danvers, &c. by direction of the School Committees, and pretty extensively in most other towns, as well as several Academies.

Extracts from Recommendations.

From the American Journal of Education.

"The preface of this little volume contains several judicious and useful remarks, which seem to be the fruits of experience and attentive observation. The whole book possesses much merit.

"The first edition of this meritorious work was mentioned in our first volume, p. 318. The present edition is rendered still more acceptable by revision, and a greater neatness of execution. The plan of this work [illegible] avail themselves of a perusal of it. We know of no course so well suited to make children thoroughly acquainted with the words of their own language, as to impart the advantage of correct, forcible, and appropriate expression."

Rev. Dr. Tyler, *President of Dartmouth College, says:*

"The plan which is new, appears to have been suggested by long experience in the business of instruction; and so far as I am able to judge, to be well adapted to facilitate the progress of learners. I should be gratified to see it introduced into all our primary Schools."

Rev. Dr. Payson, Portland, Me. says:

"I have examined "The Analytical Reader," and am of opinion that the author has introduced some valuable improvements, which render it, in several respects, superior to any other work of the same class, with which I am acquainted."

Hon. Judge Ware, Portland, says:

"I have looked through "The Analytical Reader," and think it well adapted to the use of schools. The selections are suited to the capacity of children, and calculated to give them a taste for reading; while the definitions and pronounciation given on the opposite page, are calculated to give them a correct pronounciation, and impress in their minds a distinct notion of the meaning of words. I think it may be advantageously introduced into our common schools."

From Rev. Nathan Parker, D. D. Portsmouth.

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"HOSEA HILDRETH.

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From the Rev. *Barton Stow*, Pastor of the Calvinistic Baptist Church, Portsmouth, N. H. and late Editor of the Columbinn Star, Washington City.

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Nov. 27, 1827. 8t

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